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# Funeral Sermon

Occasion'd by the much

LAMENTED DEATH

O F

Mrs. *Frances Lewis.*

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Funeral Sermon

Occasion'd by the much  
LAMENTED DEATH  
O F  
M<sup>rs.</sup> *FRANCES LEWIS*  
W I F E O F  
*Thomas Lewis, Esq;*

Who Departed this L I F E on  
February the Ninth, Ann. 1708.

Preach'd at  
*Westminster* on the Lord's-Day following.

By EDMUND CALAMY, E. F. & N. K

L O N D O N :

Printed by T. Ilive, for Thomas Parkhurst,  
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First Section

LAMENTED DEATH

MEMORIAL



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T O

Thomas Lewis, Esq;

SIR,

**Y**OUR Descent, the plentiful Estate you were born to, and your Preservation in your Foreign Travels, are to be regarded as Eminent Blessings of Divine Providence: But it was no small Addition to them, that your Minority was no sooner over, than you were favour'd with a Prudent and Agreeable Wife, and by her Ally'd to a Reputable Family, in which you have met with very Honourable Treatment, and many Comfortable Relations, in the room of those of your own Family, of whom Death had depriv'd you.

If some few Envy'd your Happiness,  
there were many more that rejoyc'd in it.

And

## The Dedication.

And having a fair Prospect of an Offspring, it was no easie matter either for you yourself or those that lov'd you best, to conceive an Addition in these External things to the Pleasure and Comfort of your Life. And this I have reason to believe was your own Apprehension.

But the Late Dealings of G O D with you, have given you sensible Experience of the Vanity of the Creature, and the Instability of all things under the Sun: A sudden Blast has caus'd your Blooming Happiness to wither. Your Tabernacle was demolish'd as soon almost as rear'd: And your Loss cuts the deeper, because your enjoyment was but for a Moment. In such a Case Job's Question is certainly very becoming: Shall we receive Good at the hand of G O D, and shall we not receive Evil?

When you made a Visit to your Ancient Seat in Monmouthshire, you left both

## The Dedication.

both Wife and Child in Health; but soon had the News of the sudden Death of the one, and the imminent Danger of the other: And both were taken off, without your having the Opportunity of seeing them again. This was the more Affecting because a double Stroke. This was such a Shock as defy'd all support from sensible Considerations.

But even under such a Complicated Affliction as this, with all its Aggravating Circumstances, Religion not only is able to support, but puts in a way of getting Real and Lasting Advantage. It is not indeed Modish among Men of Rank and Figure to look that way; yet if you (Sir) find the Benefit, you may easily pity the Mistake of such as to their own Damage fly to other Methods of Relief.

The Discourse which I here Present you, is design'd at once to give a Right Notion of Religion, and a Short View of

## The Dedication.

of its Beneficial Tendency. The Argument deserves fuller Scope, but the Acceptance of these Brief Hints from the Pulpit, encourages me to send them you from the Press.

That the GOD of Wisdom would so Govern your Spirit as that you may find Good by this sore Evil; That this Affliction may be Sanctify'd to the whole Family that are so nearly concern'd in it; and that the Divine Favour may encompass you here and hereafter too, is the Hearty Prayer, of

Westminster,  
March 12.  
1708.

Sir



Your most Obedient Servant,

E. Calamy.

A

# Funeral Sermon.

PROV. XIX. ver. 8.

*He that getteth Wisdom loveth his own  
Soul: He that keepeth Understanding,  
shall find Good.*

**W**E are told in the very beginning of this Book of Proverbs, that the Great Design of this Sacred Composition, is to help the Children of Men to know Wisdom and Instruction, and to perceive the Words of Understanding. Its Aim is to teach Men to be Religious, which is all along represented as the truest Wisdom; and to help them to discern between Good and Evil, not only in the Notion, but in their Practice, which is the best sort of Understanding. Wisdom is here said to Cry without, and utter her Voice in the streets; ver. 20, 21 to Cry in the chief places of concourse, in the openings of the Gates; and in the City to utter her Words: And Understanding is said to put forth her Voice; Ch. 8. v. 2, 3. We are told she standeth in the top of high places, by the way in the places of the Paths: she crieth at the Gates, at the entry of the City, at the coming in at the

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*the Doors.* Which carries in it this plain intimation, that serious Religion is inculcated upon us, by GOD, by Conscience, and by all Good Men: And that we are call'd on to mind it in earnest, not only by the solemn Admonitions of Divine Prophets and Ministers, and the good Examples of truly Pious Persons, but also by the Items of our inward Monitour that are repeated very often; and by all the Methods of Divine Providence, with ourselves, with those that are dear to us, or with any others that fall within the compass of our Observation. All agree in recommending Religion to us, and promoting our Acquaintance with it, if we give way to that close Consideration that highly becomes us. To engage us to listen to, and comply with this Advice, the Wise Man in the course of this Book, urges all the most moving Arguments that could be thought of. And if a regard to Profit, Pleasure, intrinsic Worth and Excellence, or even absolute Necessity can work upon us, we, if we believe and weigh his Suggestions, must become his Profelytes, and every one of us *say unto Wisdom, thou art my Sister; and call Understanding our Kinswoman; i. e.* Heartily embrace Religion, and inviolably adhere to its Rules and Precepts, with an Affection far beyond that which we commonly bear to our dearest Relatives, or most valu'd Comforts.

The Text before us very much inforces this general Design, by making Religion appear to be as much our Interest as it is our Duty; which no Man can call into question, that is once made sensible, that entertaining it, is a *loving our own Souls*, and the way to *find Good*. Let us then distinctly

distinctly take notice of the Person here spoken of, and the Assertion advanc'd.

1. The Person spoken of, is describ'd by a plain Character: 'Tis *he that getteth Wisdom, and keepeth Understanding*. Both Branches are the most common and familiar Language of this Book of Proverbs. *He that getteth Wisdom*: In the Original, 'tis *he that getteth an Heart*; as in the Margin: That is, that getteth an Heart stock'd with True and Divine, Spiritual and Heavenly Wisdom: *And keepeth Understanding*, i. e. carefully observes and practises the Precepts of Wisdom, and follows the Counsels and Commands of the Word of GOD. He that has a truly Pious Heart, and shews it by his stated Course.

2. The Assertion advanc'd concerning such an one, is very remarkable: 'Tis much to his Commendation and Advantage. 'Tis said, that *he loveth his own Soul, and shall find Good*: Which are two Things that ought to provoke to Imitation. *He loveth his own Soul*: i. e. himself; and he takes a due care of himself. And *he shall find Good*: i. e. He shall have great Benefit, for his Conduct in this Life, and his Happiness in the next.

When the Wise Man expresses the Matter thus absolutely and positively, and says of such an One, that he *loveth his Soul*, and he *shall find Good*, 'tis all one as if he had said, Such a Man, and he only, loveth his own Soul; and He, and he alone shall find Good. Others indeed are seeking for Good, and incessantly hunting after it; this is their common Cry, *Who will shew us any Good?* But *Psalm 4. 6.* 'tis only the Person describ'd that shall find such

Good as will be truly satisfying. This Man most truly loves his own Soul ; this Man shall certainly find the truest and best, the most solid and lasting Good. He may safely depend upon it, and shall not miss of his Aim whoever is disappointed.

If any Man then desires to shew that he loveth his own Soul, if any Man would find true Good, of which all are Naturally desirous, his way must be this ; he must *get Wisdom, and keep Understanding* : that is, according to our way of speaking, He must be truly Good, and sincerely Religious.

So that the Point of Doctrine here most directly offer'd to our Thoughts, is properly this :

That a regular Self-love, and desire of Happiness, if we weigh'd Matters in a just Ballance, would ingage us to be seriously Religious. That I may in a narrow compass set this Argument in a just Light, I shall

I. Give you a plain and distinct View of that Religion, which a regular Self-love and desire of Happiness would ingage us to.

II. Shew you the Grounds upon which it may be justly affirm'd, That a regular Self-love and desire of Happiness would lead us that way. And

III. Make some Deductions from thence that may be of lasting Use to us all ; and that may be particularly helpful to a right Improvement of a Mournful and Affecting Providence, which

which was the Occasion of my being desir'd to insist on these Words.

1. Then, Let us take a View of that Religion which Self-love and a Desire of Happiness would engage us to, if we duly minded it. It need not be wondred at that I begin with this: For if we have not a right and just Notion of Religion, if we substitute any thing else in the room of it, calling it by that name; if we reckon that a Man may be said to *get Wisdom* and to *keep Understanding* by something that looks like Religion, tho' perhaps it may be very remote from the thing it self, the Argument is lost upon us, through this unhappy Mistake, and the Mischief may probably be greater than the Benefit. There is hardly any one thing can be mention'd about which there are more and grosser Mistakes. After all our Talk, and Noise, and Quarrels about Religion, I can't perceive that one of many, really and truly knows what it is, and wherein it lies. Some place it in right Notions about Doctrines and Duties; their Religion is nothing but Orthodoxy: Others lay their main Stress on Zeal and Assiduity in Publick Religious Exercises: while others apprehend that a Confident Perswasion of their Safety through JESUS CHRIST the Mediator, is all that is necessary to the making them compleatly Religious. Others are yet more Gross; For with them all Religion lies in being of this or that Party or Way, which hath no more tendency to make them true Christians, than the being of this or that Complexion, or wearing this or that Garb, hath to make them real Men. Any thing of this kind might be easily reach'd, with

without either *getting Wisdom*, or *keeping Understanding*; and consequently Men in such cases may be eminent for that which they call Religion, without either *loving their own Souls*, or *finding Good*.

Let it therefore be observ'd, That by being seriously Religious, I don't mean any meer External Performances, any Heats or Flights of Fancy, any bare outward Conformity to the Law of GOD, or the embracing any particular Opinions or Interests, or falling in with any Formalities, by which parties are distinguish'd: I intend not hereby to recommend Superstition; nor have I any thing to suggest in favour either of the heavy way of some sower Christians, who are for banishing all Freedom out of their Religion, as if Delight and Seriousness were inconsistent; or of the Jolly way of the sensual Gang, who keep up a Superficial Devotion in some empty Forms, while Profaneness is cherished within, and defiance is bid to Circumspect Walking, and a serious Course of Godliness: But that which is thereby meant is a real Likeness to GOD in the inward Temper of the Mind, and in the whole Deportment and Conversation; a true Holiness, and an entire Self-Dedication to GOD; a real Partaking of a Divine Nature, and a Care to please GOD in the Course of our Life and Actions. This and this alone is true Wisdom and Understanding, and it has ever been so. Herein lies the heart of Religion; and it has done so from the Beginning, and ever will.

Tho' Knowledge has vary'd according to the different Degrees of Light which Men have had afforded them in the several Periods of Time in which they have liv'd; and the Mode of Worship has vary'd according to the different Dispensations they have been under; and Particular Circumstances have been attended with special Obligations to some particular Duties, above others; yet from the beginning of the World, true Religion has been a Vital Inter-course with GOD, and a Real Conformity to him; and it will be so to the End.

This Religion has two Parts: A *Spiritual* Part, and a *Moral* Part.

I. A *Spiritual* Part, which is design'd to be the Root of the *Moral* Part. This is Internal; and properly to be judg'd of, by the Fruits, Effects, and Consequences. It lies chiefly, in *Faith*, and *Love*, and *Hope*, which are the three Grand Principles of a truly Divine Life, and have ever been so: And when we are enquiring into the nature of these three Graces, we must conceive of them suitably to the Dispensation under which we live, tho' with due allowance for a Difference in the Case of those who liv'd in former Times.

It carries *Faith* in it; which is a feeling Persuasion of things Spiritual and Divine, according to the representation of them which GOD has been pleas'd to afford us. 'Tis a lively sense of such things as are invisible, and beyond the reach

Joh. xiv. 6.

reach of Sense. And in our Case it is more especially, a firm Crediting all the Reports and Promises of the Gospel; and particularly with reference to GOD's Mercy and Reconcilableness to Sinners thro' our Blessed Mediator, which is term'd Faith in JESUS CHRIST, who is *the Way, the Truth, and the Life*; without whom there is no coming to the Father, either here or hereafter.

Next, it implies *Love* to GOD; which is a lively and affecting Sense of all the Divine Perfections, discover'd either in Nature or Grace; influencing the Soul to a full Self-resignation to GOD, and satisfaction in him as a Portion: And so cordial and superlative an Affection to our Dear Redeemer, as inclines to a sincere Devotedness to him, without any reserve

It also carries *Hope* in it; which is a firm Expectation of all the Blessings which GOD hath thro' JESUS CHRIST graciously promised to all such as regularly cast themselves upon him, and commit themselves to him; influencing the Soul to Diligence in doing his Will, and Patience in bearing it, in expectation of the Blessedness promis'd, especially in the other Life, which is therefore chiefly minded and pursu'd.

The *Spiritual* Part of Religion lies in these Three joyntly: For 'tis in the Exercise of these Three Graces, that our Spirits maintain Inter-course with the Father of Spirits: And these are the Three Springs that must feed that Morality, that can properly and justly be styl'd Religious. And then,

more 2. As to the *Moral Part* of Religion, that lies  
s and in *Devotion, Purity, Humility, Justice, and Cha-*  
with *ity.*

which *Devotion*, is the serious exercise of the Three  
who Graces, of Faith, Love, and Hope, in a way of  
thou Adoration of the Majesty of Heaven, the Father  
here of Mercies, and God of all Grace; either in Pu-  
blick in those Ordinances which He has fix'd in  
his House, or in Private, in that Prayer and Medi-  
tation, that are the genuine Exercises of his sin-  
Perfe cere Servants.

; in *Purity* lies in the Mastery of the inferior Appe-  
on to res; and a getting so far above the Body, and  
And this Animal Life, and Sensible State, and the Con-  
cerns of it, as not to be thereby prevailingly hin-  
dered in a Course of Duty.

an Ex. *Humility* intimates a deep sense of Meanness  
and Vileness, of absolute Dependance as we are  
OD Creatures, and intire Obnoxiousness as we are Sin-  
ners, and wretchedly Degenerate: And it influ-  
pro es up-ces to a Submission to GOD, and a Meekness  
influ-ences to a Submission to GOD, and a Meekness  
Will towards Man.

f the Life, *Justice* lies in a giving to all their proper  
Dues; and doing to others as we would ourselves  
in like Circumstances, be free and willing to be  
these done unto.

these inter- And *Charity*, in loving others, our Fellow-Crea-  
e are tures and Fellow Christians, even as ourselves;  
ality, and shewing it by a ready relieving and assist-  
gious, ing them; and by bearing, forbearing, sympa-  
thizing

thizing and forgiving, as Opportunity offers, and Occasion requires.

This in short, is Real Religion. We must take both the Parts of it together, or else we shall discover our Ignorance and betray our Folly, instead of getting Wisdom, and keeping Understanding. They must indeed be own'd, they coincide and fall within one another, and mutually infer and imply each other; and this is natural, and necessary, and unavoidable: And yet they are too often attempted to be separated. Really separate they cannot be: For whatsoever in us may look like Devotion, Purity, Humility, Justice, and Charity, is not True and Real, if it does not proceed from a regard to GOD, and is not fed by Faith, Hope, and Love. On the other hand, tho' we may fancy ourselves possess'd of Faith, Love and Hope, yet if they don't make us Devout, Pure, Humble, Just, and Charitable; 'tis evident, we have only the image, semblance and appearance of those Graces and not the Graces themselves. And yet a separation is too often attempted; tho' not without the greatest Hazard. To be satisfy'd with the Moral Part of Religion without the Spiritual, is to take up with a standing Pond that stagnates and putrefies, and often disappears in the drought of Summer when 'tis needed most, instead of a fresh Stream, that is fed by a living Fountain that flows perpetually: Nay in reality, 'tis an attempting to build a House without taking care of the Foundation. And on the other hand, to pretend to be satisfy'd with what may have the Name of the Spiritual Part of Religion given to it, while the Moral Part is made light of, and really neglected, is to be content with Leaves without Fruit; to make Religion useless;

ss; and to insinuate, as if there were no visible difference between the Children of Wrath, and the Heirs of Salvation; the supposing which is as dishonourable to GOD, as it is unreasonable in itself. But both going together make up a truly Religious Man. He in whom both are joyn'd, may be truly said to get *Wisdom*, and keep *Understanding*. Nay, there is no true *Wisdom* or *Understanding* without either of them. I proceed then,

2. In the Second Place, To shew upon what Grounds it may be affirm'd, that a regular Self-love and desire of Happiness, would influence us this way, provided we did but weigh Matters rightly: Or, how it appears, That we should shew we were true Lovers of ourselves, and be certain Gainers of Good, by being Religious in the sense describ'd.

It seems altogether needless to attempt to shew the force of this Argument: For it is self-evident. Every Man is so desirous to approve himself a true Lover of himself and his own Welfare, that I can't conceive how any Man can refuse readily to agree, that that Course which true Self-love leads to, and by which we shall find Good, ought to be taken, preferably to any other. The only Question is, How it appears that this is true of Religion? And this is evidenc'd by many Considerations drawn from the Nature, the Properties, and the Tendency of Religion. It is so evident, that I know not how to conceive that it can be doubted of, by any Men that own Revelation, and have read their Bibles. And yet a full

Conviction of the Truth of it, could not be without its Use ; could not but have a good Influence.

The main Arguments that have been urg'd in favour of Religion by those that have study'd to recommend it, are these Two : That this is the way to Glorify G O D ; and this is the way to secure our own Happiness : And stronger Arguments need not be desir'd. They that stand out against them, are not likely to be affected with any thing else that could be offer'd to their Consideration.

The Glorifying of GOD ; that GOD that gave us our Beings, and who alone can make us Happy, ought most certainly to be a very Moving Consideration. Now what way have we to Glorify him, but by receiving his Vital Communications, and expressing them in a Course of suitable Actions ? Hereby we signify the highest Esteem of his Incomparably Glorious Excellencies and Perfections, and at the same time take the properest way to excite the same in others also. But it is with the other Argument that I have now to do ; which is so far from being inconsistent, that it is closely connected with it. Religion is not more for G O D's Honour, than it is for our Happiness. 'Tis the truly Religious Man that loves himself, and findeth Good. I'll give you the Evidences of it under the following Heads.

I. He provides for his Principal and better Part, which by others is neglected. He shews that he truly loves himself, by his Care of that  
Part

Part which principally is himself. The generality of Men, indeed all that live as without GOD in the World, Act as if they were all Body; as if there were no part of them but what was visible, and fell within the view of Sense: As if they had no Wants but what these External Things would supply; no Desires but what they could give suitable satisfaction to: Whereas the Religious Man, knowing that he has an invisible Part as well as one that is visible, and that it was chiefly with respect to that, which is vastly the more Noble, that he was made after the Image of GOD, and fram'd for Happiness in his Favour, he takes care of it, by looking chiefly to those Things which can satisfy, supply and suit it. He may therefore be said peculiarly to *Love his own Soul*, as in the Text; and to *keep* *his own Soul*, as it is express'd a few Verses afterwards. He *loves his Soul*, because he makes suitable Provision for it. He *keeps his own Soul*, because he preserves it from any distressing Want; and from the greatest, and most threatening, and fatal Dangers. Irreligious Persons fancy they Love themselves, because they carefully provide for the satisfying their Appetites, and lay themselves out in providing for their comfortable Subsistence here, where with their Good-will they would make up their perpetual Abode: While in the meantime no care is taken of their better, their immortal Part, which is left to shift for itself. This Carriage of theirs is a plain Evidence, that *they hate their own Souls*. 'Tis hard indeed to convince them of it, or make them believe it at the present; but they'll find it hereafter to their Sorrow. As much as they love their Bodies, whose Safety, and Ease, and Comfort they so much consult, they properly

ver. 16.

Prov. 29. 24.

properly *bate their Souls*. They neglect them, they despise them, they strangely injure and expose them, they enslave, and they ruin them, and all the while they are unconcern'd, as if they were sufficiently provided for. Those Souls of theirs that are more worth than a World, and the loss of which is not any way to be compensated, they throw away for nothing. They can't be prevail'd with to give them to GOD, who demands and claims them, and to whom they rightfully belong; but they let the Devil do what he will with them, tho' they are often warn'd that his great Design is to bring them to utter Destruction, and endless Misery. They are continually debasing their Souls by their eager Sensual Pursuits, they expose them to the Wrath of the Almighty, they hurry them into endless Torments. All the Enemies they have in the World could not do that against them, which they do against themselves, and their own Souls. But the Religious Man in the mean time truly *loves and keeps his Soul*. He improves and adorns it; He refines and advances it; He supplies and secures it. He is provident for it, and tender of its welfare, and chiefly minds its Interests. He takes a course that widens and enlarges its Faculties, and begets a true Ingenuity, Liberty and Amplitude, and a most Free and Generous Spirit in it. He fixes his Soul on the only true Center; he engages it in such Pursuits as are proper and suitable; He commits it to a Faithful Keeper, that will preserve what is committed to him; He makes the Body stoop to it; He manages it to the best Advantage; for by close following the Rules of Religion, he fits his Immortal Spirit for a Blessed Mansion in the World of Spirits, against the time when it will be dis-

lodg'd

lodg'd from its weak and crazy Earthly Tabernacle.

2. He also takes a Method of Life, that he can give a good Account of, and rationally justify; which is no small part of his Happiness. He has fix'd his End right; and 'tis such as it highly becomes a Being so nobly furnish'd and endow'd as he is, to aim at and pursue; and he selects those means which are most adapted to the reaching of that End, and nothing can hinder his Diligence in using them. He need not as others, be continually running abroad, thro' impatience of dwelling at home, and conversing with himself: For the Course he takes he can justify to GOD, and his own Conscience too. He minds those things that are of the greatest moment in the first place; and other things but secondarily, and subordinately. *He seeks first the Kingdom of God and his Righteousness; and then has all these things added unto him.* Mat. 6. 33. He walks by Rule, and his Actions will bear scanning. *He looks not at the things which are seen, but at the things which are not seen: as knowing that the things which are seen, are temporal; but the things which are not seen are eternal.* 2 Cor. 4. 18. He has his Conversation in Heaven. *Phil. 1. 20.* And he uses this world as not abusing it: well knowing that the fashion of this World passeth away. *1 Cor. 7. 31.* He tastes as much delight in the Creature as any Man; for he receives his sensible Comforts as the Fruits of the Divine Bounty; and he manages them to GOD's Honour, and employs them in his Service, and acts in all his Trusts, with an Eye to his future strict Account. He has therefore a peculiar relish of those sensible Blessings

Prov. 10. 9. Blessings which GOD is pleas'd to afford him :  
 Prov. 2. 11. and has no sorrow with them. *He walks up-  
 rightly, and so he walks surely. Discretion preserves  
 him, and Understanding keeps him.* He lives to  
 such Purpose, that 'tis really worth his while  
 to live : For he truly answers the End of his  
 Production ; while others by their unaccount-  
 able Vagaries, make themselves stand for Cyphers  
 in the Creation of GOD.

3. The Religious Man secures to himself the  
 Best of Friends ; even the ever-blessed infinite-  
 ly Perfect GOD. Others set him against  
 them, and make him their Enemy, by opposing  
 him, contending with him, and pouring Con-  
 tempt upon him : Whereas he is so wise as to  
 keep in his Favour and Love, and secure his  
 Friendship, than which nothing can be more  
 valuable. *Psal. 25. 14. The secret of the Lord is with him ; and  
 he shews him his Covenant.* He has a special Di-  
 vine Presence with him, that far surpasses any  
 sensual Satisfaction ; a secret Blessing attending  
 him, that is more worth than all the Pomp and  
 Glory and Pleasure of this World. Having GOD  
 for his Friend, his Wants are supply'd, his De-  
 sires answer'd, his Safety secur'd in every State,  
 and nothing need terrify or confound him. He  
 has in the Blessed GOD, a Friend that has  
 positively engag'd he will *Psal. 37. 4. give him the desires of  
 his Heart.* This Friend of his will freely and  
 readily answer his Requests for Spiritual Bles-  
 sings : and as for Temporals, he has promis'd him  
*Psal. 34. 10. that he wont suffer him to want any good thing :*  
 and with that he has all the Reason in the World  
 to be fully satisfy'd. His Religion indeed inclines  
 him

him to be so, because he well knows that that  
 GOD to whom he has committed himself and  
 his All, is the fittest Judge what is good for him.  
 By his sincere unaffected Piety he cleaves to that  
 GOD, who is a Guide and a Guardian, a  
 Stay and a Portion; a Firm and Fast Friend, that  
 can never be lost or alter'd. Earthly Friends are  
 mutable; their Love may abate and grow cold:  
 or tho' they have a remaining Affection, they  
 may be at a loss, and unable to shew it: or they  
 may be snatch'd away by Death, and quite dis-  
 appear and vanish out of this World of ours, even  
 when we most need their Presence, and the fruits  
 of their Affection for us: But the Religious Man  
 has a Friend in GOD, that never changes his  
 Affection, nor can ever be at a loss to shew and ex-  
 press it; a Friend that never dies, but always lives;  
 a Friend in all Circumstances and Conditions;  
 and one that will stand by at last, even when  
*Flesh and Heart fails*, and who when all other Psal. 73. 26.  
 Props are intirely gone, will be *the strength of his*  
*Heart, and his Portion for ever.* Upon this GOD  
 is he allow'd to *Cast all his Cares, for he careth for* 1 Pet. 5. 7.  
*him.* With this his chief and best Friend, is he  
 allow'd freely to keep up an humble Correspon-  
 dence: He may repair to him upon all Occasi-  
 ons, and unbosom himself, and open his Case be-  
 fore what it will, and vent his Desires, and make his  
 Moans, with hopes of Redress and Ease, and  
 suitable Supplies; and of *finding Grace to help in* Heb. 4. 16.  
*every time of need.* This is a mighty Relief to the  
 Soul; and they that know how to make a due  
 Estimate of Things, must own that this is a great  
 Good.

4. The Religious Man saves himself from the ruinous Designs of his chief Enemies. The World, the Flesh and the Devil, whom he was in his Baptism sworn to oppose, he carefully withstands and resists; so that tho' they may infest, trouble, assault and disquiet, yet they cannot ruin him. The

Gal. 119. 37. World cannot get his Heart; for he *turns away his Eyes from beholding Vanity*; and he is Acted by a nobler and an higher Spirit, than bears sway in these Earthly Regions. He *walks not after the Flesh, but after the Spirit. As a Stranger and Pilgrim, he abstains from fleshly Lusts, which war against the Soul.* He cherishes nothing that militates against the Holy Inclinations, Motions, and Works of the Divine Spirit; but carefully opposes any thing of that kind. And he resists the Evil One, in whatsoever form he assaults. He is *not ignorant of his Devices*; he endeavours to understand them, and to guard against them. He *takes unto him the whole Armour of God, that he may be able to stand.* He *watches and prays that he may not enter into Temptation.* He *bath his loins girt about with truth, and bath on the breast-plate of Righteousness; and his feet shod with the preparation of the Gospel of Peace.* Above all, he takes the shield of Faith, where-with he is able to quench all the fiery Darts of the wicked. And he takes the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. And prays always, with all Prayer and Supplication in the Spirit, and watches thereunto with all Perseverance. Being thus Arm'd, the Devil cannot reach his Designs upon him, nor compass his Ends. He finds the Grace of God, sufficient for him.

Cor. 12. 9. He has a most kind Assistance afforded him by his

his Powerful Friend; and many good Offices also done him upon occasion, by the Angelick Spirits, who are all *sent forth to minister for them* Hebr. 1. 1. *who shall be heirs of Salvation.*

5. He fortifies himself against the Snares that attend Prosperity. We are told that *the Prosperity of Fools shall destroy them.* 'Tis indeed an easy thing to observe that when Persons that are Destitute of Spiritual and Heavenly Wisdom, have an Affluence of Worldly Comforts, the very Providential Blessings that encompass them do but supply their folly with means to hasten their undoing. Their Prosperity is an incentive to Vicious Affections: it inclines them to neglect GOD, their Souls, and another World, and to fall into Idleness and Sloth, and Luxury, and Wantonness, and Pride, and Infidelity. But here Piety is a mighty Preservative. The Religious Man when a Temptation comes, will cry out with *Joseph, how shall I do this or that great wickedness, and sin against God?* The fear of GOD in his Heart, and Prayer and Watchfulness, will keep him safe. Grace will teach him how to *abound.* It will keep him steady in the most plentiful Circumstances, if GOD sees them to be fittest for him. It will teach him to manage the Advantages that distinguish him from others, to the honour of GOD, and a Publick Good, and his own present and future Comfort, without having his Corruption thereby inflam'd, or being led to forget GOD, or the things that ought to be chiefly regarded and pursu'd. Instead of imitating the Rich Man in the Gospel, and singing a Requiem to his Soul, and

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saying, *Soul, take thine ease, eat drink and be merry, for thou hast Goods laid up for many Years:* He'll be often thinking with himself that he should be miserable, if not better provided for; and stirring up himself to *do good, and be rich in* Tim 6. 18, *Good-works, that he may lay up in store for himself a good Foundation against the time to come, that he may lay hold on Eternal Life:* Instead of being secure because of his Worldly Prospects or Injoyments, he'll be often supposing that he may be call'd away on a sudden; and asking himself upon that Supposition, *Whose all these things shall be?* Which will have a great influence to keep him from being overfet.

6. He is also provided with suitable Supports against the Storms of Adversity, from which none must in this Life pretend to be wholly exempted. Sin having introduc'd into this lower World a great variety of Miseries, and Troubles and Sorrows, to which all are at present liable, it is one great End of Religion to bear up and support us, and help us to carry it rightly under them, and we are our own Enemies, if we make not use of those Supports in such Cases, which serious Religion is attended with. If bating the many Comforts of this Life, we had a regard only to the Sorrows of it, which are more than can be numbred, and of which all have a Taste, and some have very plentiful Draughts, we might have reason to cry out, Prov. 3. 13. *Happy is the Man that findeth Wisdom, and the Man that getteth Understanding.* Such a Man is Happy, tho' ever so sorely Afflicted. He is liable indeed to the same outward or inward Troubles as other Men; nay, his very Religion may expose him to

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Contempt, Persecution, Sufferings, and some peculiar Exercises and Difficulties : But none of these things can hinder or abate his Happiness. Under the severest Tryals he has One to Support and Comfort him, who has promis'd to cause *all things to work together for good* unto him. Upon him he may freely cast all his Care, and in Patience possess his Soul, in firm expectation of an happy Issue. The Tryal of his Faith *worketh Patience* ; *Rom. 5. 3,* and Patience, Experience ; and Experience, Hope ; and *5.* Hope maketh not ashamed, because the Love of God is shed abroad in his Heart. If his Sufferings abound, his Consolation also aboundeth : And all his Afflictions by which he is exercised, yield him the peaceable Fruits of Righteousness. *2 Cor. 1. 5.* *Heb. 12. 11.*

7. The Religious Man consults his Peace in the whole course of this Life, which he is now passing through. He finds *Wisdom's Ways pleasantness,* *Prov. 3. 17.* and her Paths Peace. He finds that *the Fear of the Lord tendeth to Life, and he that hath it shall abide satisfy'd ; he shall not be visited with Evil.* *Prov. 19. 23* His Care to please GOD in all things, commonly makes his Life truly pleasant and easy ; and is the cause of its being attended with abundance of Blessings, especially with inward satisfaction of Mind, which makes a Man sleep quietly and securely, without any fear of Evil that can invade him. It is not indeed to be deny'd, but the most Pious Persons that are, may have their Disturbances ; they have some Exercises of Spirit that are wholly peculiar to themselves : And yet keeping close to GOD, they have this Satisfaction all the while, that they are taking the readiest way to obtain suitable Relief, which has a great tendency

Phil. 4. 7.

Isai. 57. 20,  
21.Psal. 119.  
165.

cy to compose and quiet. Serious Religion has visibly a natural tendency to beget great Serenity and Composedness of Mind, and to bring with it the truest Contentment and the most satisfying Joy and Pleasure in the World. And by the Divine Blessing, it hath entail'd upon it a Peace that is peculiar; even such a Peace as passes all Understanding, *The Wicked are like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt*: And therefore GOD declares, that *there is no Peace to them*. Their Minds are so unsettled, and their Consciences so unquiet, that they are not able to rest, or enjoy any sound and settled Peace. They are at variance with themselves; and they are distracted with Variety. They know not what they would be at. They wander from their Center, and are confounded with a multiplicity of Objects and Ends; and with contrary and opposite Desires and Inclinations. But on the other hand, *Great Peace have they who love God's Law, and nothing shall offend them*. The Religious Man is fix'd and at a Point; and he moves one Way. By his Regularity and constant Intercourse with his GOD, he guards against those things that are most ruffling and disquieting, and secures to himself such a Divine Presence, as much promotes an inward Composure and Tranquility of Spirit. He takes all things that befall him in good part, endeavouring to improve and receive Instruction by all Events; and if he hath but satisfaction as to the Sincerity of his own Heart, the Covenant which GOD hath made with him, fills him with a Pure and a Divine Joy that far exceeds all Sensual Satisfaction.

Lastly,

Lastly, Whatever may befall the Religious Man at the present, he fails not of making sure of an happy Eternity. For *Wisdom is a Tree of Life* to Prov. 3. 18. *them that lay hold upon her, and happy is every one that attaineth her.* True Religion directly leads to the Paradise Above, and supplies the place of that Tree of Life from which our first Parents were banish'd upon their Apostacy. It gives not only a present, but an immortal Satisfaction to those that are hearty in it. It leads to the Blessed Immortality of which Christ was the Purchaser, who has styl'd himself *the Resurrection and the Life*; declaring, Joh. 11. 25. *that he that believeth in him, tho' he were dead, yet shall he live.* It leads most certainly to the nearest Presence of the Ever-blessed GOD, in whose Presence there is fulness of Joy, and at whose Right-hand Psal. 16. 11. *there are Pleasures for evermore.* And of this we have as good Evidence, as we have of the Reality of Religion; and that it is not a meer Fiction, and without Foundation.

Upon the whole, If we reach but all this, what could we desire more? If he that *getteth Wisdom, and keepeth Understanding,* provides for his Principal and better Part, takes a Method of Life that he can give a good Account of, and rationally justify, secures himself the best of Friends, and saves himself from the worst of Enemies; if he fortifies himself against the Snares of Prosperity, and is well provided against the Storms of Adversity; if he consults his Peace in the whole Course of this present Life, and at the same time makes sure of an Happy Eternity; who is there but must readily own and confess, *That he truly loveth his*

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*own Soul, and shall find Good?* It now follows that,

III. In the Third Place, I draw some Inferences from hence for Common and Special Use. This is a Thought which seriously entertain'd, may be of considerable Use to us all.

1. It may, and ought to lead us into admiring Thoughts of GOD, and his Consummate Wisdom, to consider that He has fix'd so strait and close a Connexion between our Duty and our Happiness, that we can't in earnest mind the one, without securing the other. Had GOD dealt with us as an Absolute Sovereign, Subjection had most certainly been our Duty, and it would have been altogether unbecoming, for us to offer to Dispute with him from whom we receiv'd our All: But when the very Course of Duty He has mark'd out for us, is Naturally necessary to our real Welfare; when we can't Love GOD in a right manner, but by so doing, we shall *love our own Souls*; when we can't Serve him, but we shall *find Good*, or keep his Commandments, without securing to ourselves what is most truly desirable, this shews his great Indulgence; this is an uncontestable Proof of his Benignity and Wisdom at once. It shews his Benignity, because that *in keeping his Commandments there is so great Reward*: And it shews also his Matchless Wisdom, in as much as a more effectual Method to work upon our Natures, and produce a Love of Religion, could not have been taken; a stronger Tye, more likely to hold us fast, and fix us in the Interests of it, cannot even by ourselves be imagin'd or conceiv'd.

al. 19. 11.

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2. This Thought may go a great way towards the helping us through the several Difficulties, which serious Religion and practical Godliness is attended with. Self-denial and Mortification, the pulling out a Right-eye and cutting off a Right-hand, the taking up the Cross, and bearing Flouts and Contempt from the World, and being ready when call'd to it, to sacrifice all our present Injoyments and Prospects to our Everlasting Interests, are Things that naturally are apt to grate; Things that affright many from being hearty in Religion. But if we are convinc'd that by our Compliance in these Things, we shall shew that we truly Love ourselves, and that we shall hereby secure a greater Good, we must be plainly Unreasonable if we stand out; we must be Senseless, to continue Irreligious. Take we the very hardest parts of all our Religion, they would be the Matter of our own free choice, if we judg'd of Matters rightly: They have such a tendency to our real Good, and appear such expressions of true Love to our own Souls, when all Circumstances are taken into Consideration, that we should of ourselves fall in with them, if we were dispos'd as we ought to be. If therefore any Difficulties that may attend the faithful discharge of our Duty as Matters are now settled, do discourage and affright us, it must be because the Truth contain'd in this Text is not heartily believ'd: It must arise from our questioning whether the *getting Wisdom, and keeping Understanding*, be really so Advantageous, as is here Asserted.

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3. The same Consideration may also furnish us with a Satisfactory Answer to several Objections of a Vain World against Serious Religion, and may fortify us against their Cavils, and hinder us from being thereby impress'd or shaken. Do such as have no relish or savour of the things of GOD, no fear of Him before their Eyes, inquire of you, Why you should affect to be Singular, by being Religious? You may freely answer them, That you *Love your own Souls*, and are desirous to find a satisfying Good: And that you are not to be diverted from it by a fear of being thought Singular, which cannot be a real Crime, when it lies in such Things as are truly Excellent, as those are which Religion is conversant about. Do they set themselves to represent Religion to you as a Melancholy thing, that will sowre your Spirits, and make you Mopish? Tell them they are not acquainted with it, they have entertained wrong Notions of it, or else they never could give such a Representation of it. Tell them that no other Course that could be taken has the thousandth part of that real Comfort and Satisfaction at the present; no other Course has that Happiness in the issue, as the way of Life that Religion recommends. Tell them that you are convinc'd, it is the only way to find a true and a solid Good, and that it denies you nothing that would be truly for your Advantage; nothing but what would be pernicious to your Souls; and that therefore it is so far from being an Enemy to Chearfulness, that it lays a just foundation for the truest Joy.

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Or, would they frighten you from Serious Religion, by telling you, that it is a thing Unfashionable, and therefore not becoming Persons whose Circumstances are above the Vulgar Rank? Give them to understand, that you are sorry so few of Quality and Figure truly Love their own Souls, or find true Good, after all their boasts: That for your part you can't be satisfy'd to destroy your Souls and make them miserable for ever, in compliance with the Modes of the Age; for that this would afford you but a very poor Relief in the final Issue, which it is the part of Wise Men chiefly to look to. Or, do they say with those Profane Creatures, whom the Prophet speaks of, *It is in vain to serve the Lord, and what profit is it that we have kept his Commandments?* Let them know, that you are fully convinc'd, that GOD requires no Man's Service upon hard and unreasonable Terms; and the greatest part of the Work He requires of you is a present Reward to itself; and that for whatever else you do or suffer for Him, He offers you abundant Consideration. A Conviction of this one Truth, that I have been endeavouring to set before you, would effectually prevent our being mov'd by any such Suggestions.

Mal. 3. 14.

4. This will everlastingly silence all those that could not now be prevail'd with to mind or regard Serious Religion, by all that could be said in Commendation of it. Whatever they fancy'd to their own Discouragement, and whatever they might promise themselves

Prov. 8. 36.

by their Living at Random, and shaking off those Confinements that the Service of GOD has attending it, they will at last be sensible, that despising Religion, they hated themselves, and lov'd Misery rather than Happiness. *Wisdom* upon good Grounds makes this Declaration; *He that sinneth against me, wrongeth his own Soul: All they that hate me, love Death.* Whatever Evasions may be now found out, whatever Covers or Pleas may be us'd at present, it will at last appear that they that are satisfy'd with Riches, or Honours, or Pleasures, or any of the things of this World, while true Wisdom and the Fear of GOD was neglected, were Self-Haters, and Self-Murderers. They lov'd and chose to be miserable; and brought utter Destruction upon their own Heads; which will fill them with everlasting Shame and Horrour and Confusion.

5. This may mind us of the Great Benefit of a Good Education, and of being train'd up in the Knowledge and Practice of Religion, and having Good Instructions, and Good Examples from our Cradles. They that are favour'd by Providence in this respect, may get *Wisdom* and keep *Understanding*, to much better Advantage than any others. To imbibe a serious sense of Religion betimes, which they that have a Christian Education have opportunity for, is the way to be fix'd therein more firmly, and to make a greater Advance in it, than others are capable of. If Religion be in it self so Advantageous, as  
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has been signify'd, it is doubly so to those that have an early Acquaintance with it; if that their Acquaintance be but Real and Vital, as well as Speculative and Notional. This is a Mercy to be thankfully own'd, and heartily valu'd and improv'd by all that are favour'd with it: And where it is slighted, and has no good Effects; where Persons break thro' the Restraints of a Vertuous Education into Immorality and Irreligion, their Sin and Guilt is highly aggravated, and their Misery will be doubled and trebled.

6. This should engage us to Care and Caution, as to the Company we familiarly Converse with. *So'omon* tells us, *That he that walketh with Wise Men shall be Wise, but a Companion of Fools shall be destroyed.* Many think it an indifferent matter what Company they keep; they reckon they may Converse Day after Day, freely and familiarly, with Vain, Careless, and Irreligious Persons, without any Damage: By which they discover great unacquaintedness with Humane Nature, and ignorance of themselves. For nothing can have a greater Influence, than the Company we choose, and are most free in, and are most delighted with. He that spends his Time in the Society of such as are Sensual and Frothy, all for Jollity and Pastimes, or impertinent Visits, that shall be spent in Censuring of others, or worse Employments, will insensibly grow like his Familiars, and lose all regard to Things Divine and Sacred before he is aware. 'Tis an hundred to one, but he'll by degrees learn to

Prov. 13.20.

to Swear, and Curse, or talk Filthily, to make a Jest of things Sacred, and ridicule the Scriptures, and become a Scorner as well as his Companions. Tho' he might bid fair for *Wisdom* once, nothing more likely than that in time he'll be set against it: And tho' he might promise well as to *Understanding*, he's in the utmost danger of living and dying a stranger to it, and so ruining his Soul, and losing that Good, which had he kept strict to the Rules of Religion, he might have secur'd for himself, both in the Life that now is, and in that which is to follow after it.

7. We may also learn from what has been said, whence it is that so many, even of those who make a fair Profession of Religion, do neither really *love their own Souls*, nor find *Good*: 'Tis because they rest in a barren empty Profession, without ever truly laying it to Heart. They are Christians in Name only, and not in Deed and in Truth. And their alienation from the Life of GOD, and their Enmity against it, and their Conformity to the Course of this World in the Lusts thereof, doth testify they neither truly get *Wisdom*, nor keep *Understanding*: And what wonder can it then be, if they are strangers to the happy Effects of it?

8. A solemn Covenant Dedication of ourselves to GOD, may be hence strongly forc'd upon us. This is one of *Wisdom's* great Dictates, and the true way to keep *Understanding*. This is the way to shew our Love to our  
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own Souls, and the way to find Good; even all the Good which the Covenant contains the Promises of, which is as much as we need to desire to make us either now or for ever Happy.

Lastly, I shall only add; That it ought to be our Endeavour to get Wisdom, and grow in Understanding, by all the Afflictive Providences we meet with, of one or another Sort; and so to do, is our Interest and Duty both. Are we at any time smitten in a tender Part? Does GOD shoot his Arrows into our very Souls? Is Sorrow stirring, and do Tears gush forth upon any sensible Divine Rebukes? Most certainly that if ever, is a proper Season for Divine Instruction; and they that Love their Souls, or would find Good, ought most readily then to receive it. The Wise Man observes, That *by the sadness of the Countenance, the Heart is made better.* Eccles. 7. 3. When such as are under Sorrow give way to those serious Reflections which their Circumstances lead them to, they are often brought to a right understanding of GOD and of themselves, of this, and of another World; which cannot but be highly advantageous.

You that are here this Day in the Habit and Posture of Mourners, have Reason to fix your Thoughts intently upon this. I'll readily grant, that the Loss of Mrs. LEWIS, take it in all its Circumstances, is very Afflicting. Here's a wide Breach made by Death  
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in two Families at once. One has lost a most Agreeable Wife, others a Dutiful Child, and others a Beloved Sister. Here's Root and Branch at once cut off, and Mother and Child gone, within a very little time after one another. I heartily sympathize with you, and pray GOD to comfort you. But is there not a way to gain by all this? Certainly there is. Study the Voice of Providence, and you'll find there is. Do but improve in Spiritual Wisdom by this Stroke, and you shall find Good.

My Concern is with the Living, and not with the Dead, who is no longer within our reach. It should be the Care of all you that are peculiarly concern'd for this Loss, to profit by this Stroke: And there are none among us but what may receive Instruction. Here's One cut off at One and twenty, that was generally Belov'd, and had as promising Prospects as to this World, as most can pretend to. You see from hence, that neither Youth, nor Vigour and Strength of Nature, nor agreeable worldly Circumstances, nor suitableness in several Relations, no, nor even multiply'd fervent and serious Prayers, (which in her Case were not wanting) can screen or shelter from Death, when it comes arm'd with a Divine Commission.

Its not unlikely, (tho' she was naturally pretty reserv'd in her Temper) you that were her near Relations, and often attended on her in her last Illness, might have had more abundant scope

scope for your Improvement by this Loss, had she not been Delirious for the greatest part of the time thro' the violence of her Distemper, which was the Small-pox, of the worst sort, that was attended with threatening Symptoms from the first: But as that was of GOD's ordering, and therefore calls for Submission, so there is just matter of Thankfulness, that in the last Day of her Life, there was at certain Intervals such Sensibleness discover'd, to so good Purpose.

Give me leave then, to be your Remembrancer, and to beseech you, not easily to forget the Attestation that was then given to the Truth of my Text, and the Commendation that was then given to Serious Religion, as the only Way to true Happiness Living and Dying. The World was disclaim'd as Vain and Empty, and therefore incapable of being a Satisfying Portion. Think, and think often of the Contempt with which she spake of it; and endeavour to have the same esteem of it all your Days, as she then had: For be assur'd, it can no more make you happy than it could her. Remember that Holiness was then warmly and earnestly recommended, an Universal Holiness of Heart and Life; and an entire Devotedness to GOD thro' JESUS CHRIST was declared to be the only way to true Peace and Comfort. And wont you regard the Dying Words of a near Relation, whom you lov'd so Dearly whilst she Liv'd? Play-Books and Romances, that run upon the Gaieties and

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Vices of the Age we live in, were then cry'd down : The Bible, the Bible, was recommended as the best of Books, to be daily consulted, and constantly kept close to : Be persuaded then to value that Divine Book more than ever, upon her Recommendation. Have but the same Thoughts of Serious Religion, as she discover'd with so great Earnestness in her Last Hours, and you cannot fail of being Gainers by her Decease.

If any of you have not minded Religion in earnest before, take this Affecting Warning, not to continue in your Neglect. Firmly resolve (by the Assistance of the Grace of GOD) to make Trial of a truly Religious Course of Life, as you would shew that you Love your own Souls, and as ever you would find Good.

If you have minded the Moral Part of Religion, but been too unmindful of the Spiritual Part, now see and correct your Fault, and look upon this as a Loud Providential Call to do so. Consider her that is gone, who was Careful as to the Moral Part. She has been observ'd peculiarly to hate a Lye from her Cradle. She was Dutiful to her Parents. Her Father himself told me, he could not remember that she ever had offended him. She was more than ordinary helpful in divers Matters, after her coming to Years of Discretion. She was a Vertuous, Prudent, Respectful Wife. She was strictly Just to all. She would speak ill of none ;  
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and in that respect might be a Pattern to many that pretend to be Christians of an higher Form. She could easily overlook Injuries, and forgive them, without discovering any Disposition to Retaliate them. She was True and Faithful, and might safely be confided in: And yet she found all this would not do: And therefore she cry'd out for *the Blood and the Spirit of CHRIST, and a Covenant Interest in GOD's Favour*: And in a most Affecting manner declar'd, *That one Hour's Communion with GOD, was worth a World.* May this never be forgotten by concern'd Relatives. May you mind the Spiritual Part of Religion heartily and in earnest, as you would not lay a Foundation for Regret and Sorrow at last.

And if you have before minded Religion in Earnest, and with your whole Heart, Let this Providence incourage you to persist. Be assur'd, that you shall this way find more and more Good, to your present Comfort, and everlasting Satisfaction.

May the surviving Husband, who has lost the greatest of Temporal Favours, in a Prudent Wife, who was truly an Help-meet for him, fly to the Divine Covenant for Relief, which is ordered in all things and sure; and may afford Refreshment to all that are Hearty in it, tho' GOD makes not their Houses Grow.

2 Sam. 12.  
23.

May the Sorrowful Father, think with *David*, that *he shall go to her*, that is gone, *but she shall not return to him*. May the many concern'd Thoughts of Heart which this new Breach in his Family, this tearing from him a most desirable and delightful Part of himself has occasion'd, be sanctify'd to him, that he may in Spiritual Respects get much Good, from this so sore Evil that hath befallen him.

May the Tender Mother, to whom this Providence hath been like the sticking of a Dagger in her Heart, rejoyce in what Evidence GOD has graciously given, that her Care and Pains in the Education of her that is taken from her, and all her Prayers and Tears were not lost. Having center'd in the Glory of GOD, may she still acquiesce in all his Disposals: And have the more Comfort in those that are continu'd to her, for freely resigning to GOD, what He has been pleas'd to remove.

May the Surviving Sisters of the Deceas'd from her Death learn how to Live. I begg it of you, (and that for your own sakes) that you would never forget her Dying Counsels and Admonitions. Particularly remember her saying, concerning *The Blood of CHRIST*, that it was *worth Ten thousand Worlds*: Secure your Interest in that, whatever you neglect. Think seriously of entring into Covenant to be

be the L O R D's. Such a Providence directly calls you to think of that, as the best way to true Peace and Safety. Be persuaded, not to put off thoughts of Dying, and of another World. Tho' GOD by your Birth and Descent has provided well for you, and you have as fair Prospects as you need desire as to the Good Things of this Life, (for which you ought to be Thankful) yet you may see by the Late Breach GOD has made among you, how easily you may be cut off in the morning of your Days: as soon almost as you have the relish of the Temporal Blessings you are born to, you may be snatch'd away from them, and be altogether incapable of enjoying them. Think often and seriously of this, and follow the Conduct of this thought, and it will help to keep you from raised Expectations from this World in which you are but to sojourn for a short space; and from reckoning upon a great many Happy Years to come, which is a fancy with which many deceive themselves, to their Everlasting undoing. Endeavour to live so, as that you may be able to bear the thoughts of Dying. And be assur'd, that if you are not the better for such a Mournful Providence as this that comes so near you, you'll have the more to Answer for another Day.

Finally, Let me admonish All of you, in the Words of the Prophet, with which I shall conclude: *Give Glory unto the Lord your Jer. 13. 15, God, 16.*

God, before he cause Darknes, and before your Feet stumble upon the Dark Mountains, and while ye look for Light, he turn it to the shadow of Death, and make it gross Darknes.



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